

THERE CAN BE NO REST!

Talk given by Dada Abhiik at Dharmacakra in Sydney, November 1977.

Struggle is the very essence of life. From the moment of birth, each and every living creature, living entity on this planet, must struggle. And life itself is characterised by that very struggle. The way in which we can notice that an entity is alive is by the motion which may be observed in that entity.

We see that a blade of grass must fight its way up through the dirt, the ground above it, until finally a small portion, tip of that blade, reaches out into the sunlight and then expands and expresses itself in the glory of the day. The same is true for each and every human being. But what distinguishes a human being from the other living entities is that the human being has the capacity to transform him/herself from an ordinary man or woman into a god or a goddess. The human being can, through properly directed struggle, rise far beyond the human status.

What is this means to divinity? How is it that through struggle we may achieve the supreme status? To answer this question, we must look at three things: We must see what is the purpose and nature of that struggle; we must see who is the recipient of the fruits of that struggle and we must look how that struggle is performed.

Ordinary human beings make all of their struggle one of accruing material possessions. They perceive life on a material plane or an intellectual plane. But the extraordinary personality perceives life as a spiritual sadhana, a spiritual struggle and the result of this sadhana is to be offered at the altar of the Almighty, to die in that Supreme Being, to merge yourself, your unit existence, in that Cosmic Consciousness. This alone is the way to divinity. This type of directed effort, which we call Sadhana, is the means to achieving the ultimate purpose of life and is the way to Eternal Bliss, Infinite Happiness, Peace of Mind, Self-Fulfillment, God-realization.

Again we see that the ordinary human being makes all of his struggle, all of his efforts, self-centred ones. Whether that self be personally selfish, or extended to a small community

of personal family and personal friends, still we can know that this is by and large self-centred effort.

The extraordinary personality, the one we may now call the spiritual aspirant, makes effort for service and that service is a selfless service to all of the human race, to all of the non-human living entities on this planet. That service is a selfless service to all who are less developed and less fortunate than myself. So the direction of the spiritual aspirant's struggle is towards God and the recipient of his or her efforts is all of God's manifested universe. Finally the method which an ordinary human being follows in the process of struggle is to follow the path of least resistance. The ordinary human being makes effort always for his or her own convenience, preferring to take on as little difficulty, as little inconvenience as possible in life. Whereas a spiritual aspirant accepts sufferings as rewards, follows a process of self-sacrifice, of more and more self-sacrifice, in order to reach the goal,



PRANAM



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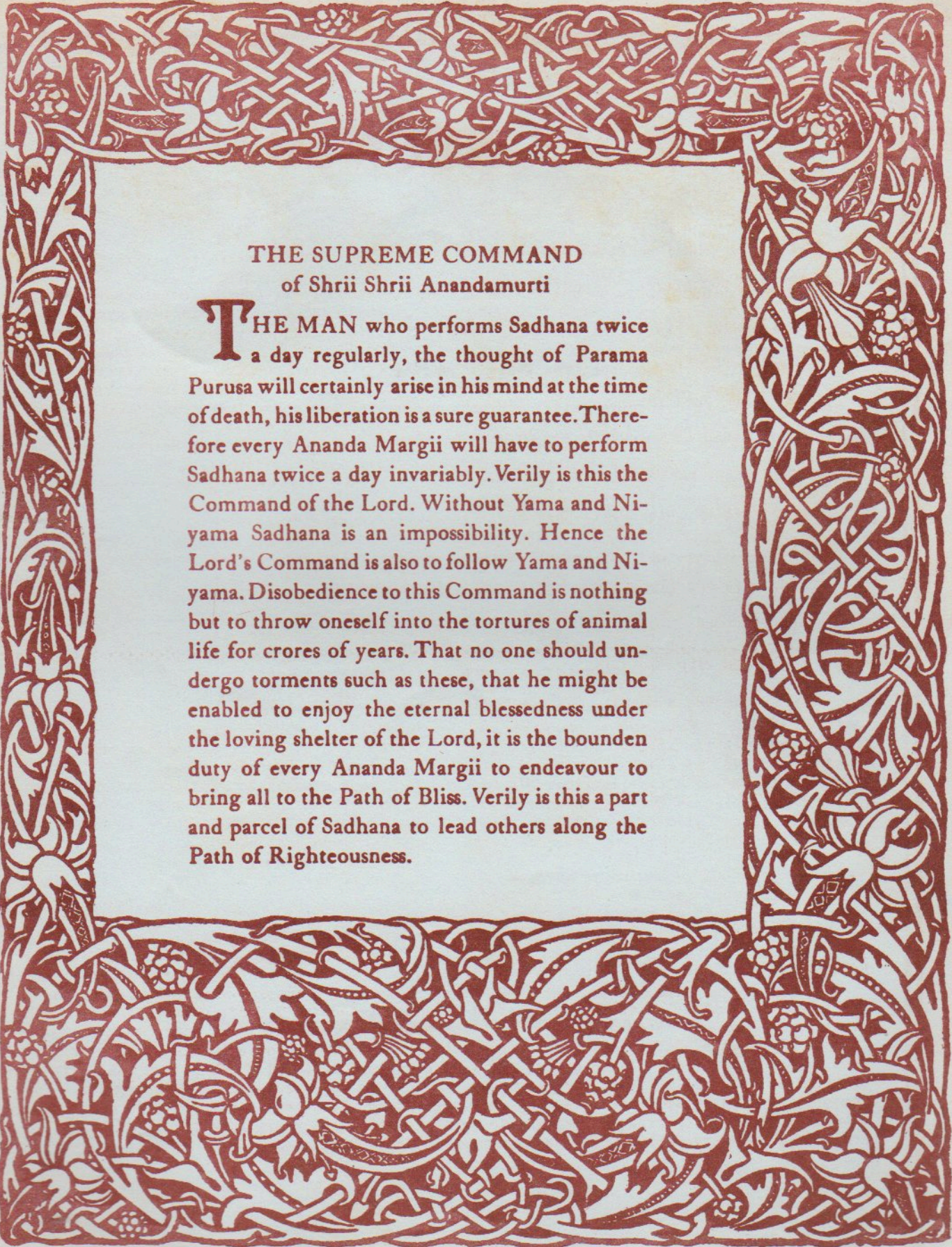
As many people refer to the
addresses section of Pranam,
it is important that we are
informed of any mistakes or
changes of address that have
occurred. Thankyou.



Knowing oneself is the real knowledge,
serving all with the ideation of God is the real action,
and the vow to please God the real devotion.

GENERAL ABBREVIATIONS

AMURT	Ananda Marga Universal Relief Team	LTC or	
BNK	Baba Nam Kevalam	LFT TC	Local training centre
DC	Dharmacakra	MD	Model Diocese
DDC	Door to door contact	OPTI	Workers - not LFTs
DFA	Dharma for all	OSC	Open spiritual conference
DMS	Dharma maha samelan (gathering)	PO	Pyrimidical order
EFA	Education for all	PP	Press & Printing
ERAWS	Education, Relief & Welfare Section	RAWA	Renaissance Artists & Writers Assc.
FFA	Food for all	RM	Revolutionary marriage
GAEA	Guard against enemy action	RS	Regional secretary
GM	General Margii	SO	Sectorial Office
IRSS	Inspection, Review, structural solidarity	SOS	Sectorial office secretary
ISMJB	Inspection, seminars, movements, utilization, boards	SS	Structural solidarity!
LFT	Local full time worker	SS	Sectorial Secretary!
		UKK	Utilization, Katha (stories), Kiirtan
		WT.	Wholetimer



THE SUPREME COMMAND

of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

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Editor's note:

Sometimes sitting in the DC room, after a blissful sadhana I don't want to leave that precious feeling and enter once again into the hustle of everyday life. It's so hard to translate the Love, Baba fills our hearts with into Love for those around us. It's so easy to sink back down into our little ego's. It's so easy to forget. I guess all we can do is strive to remember Him just a little more each day. To try to have Baba always on our minds. To remember that He is always thinking of each one of us. It seems that every minute of the day should be used in striving in some way to release Baba to show His Love to all of humanity. Remember that every action we do we do for our beloved Baba.

DEVOTION

In the Sanskrit language, the word Nar (near) has many meanings. One is water, another is Parama Prakrti, Causal Matrix or Supreme Operative Cosmic Principle. The third meaning is devotion.

Of every sadhaka and all sadhakas the main and the inevitable aim is that they are not content to enjoy the nectar of devotion by themselves, but they want to distribute it all around. They are eager to share with others the bliss which they enjoy.

In ancient times there was one such devotee who used to go from place to place distributing the bliss of devotion. His name was Narada. Once he asked the Param-purush: "O, Lord all scholars and philosophers say that you are omniscient everywhere; but people do not feel your presence everywhere. Where therefore is the place where your presence can most be felt? Or, which place do you consider as dearest to you?"

The Lord replied that although it is true that I am everywhere, there is no action, no thought, no feeling in which I am not present. All actions take place before my eyes within my mind. Nothing can be done or thought which is meant to be hidden from me. Still I do not live in the Seventh heaven as people think. The mind which is free from narrowness, limitations and isms is a place dear to me.

The true meaning of the word "Yoga" is to unify. But those who do Asana, Pranayam, etc. without devotion are cultivating the desert. Without the water of dev-

otion, their effort will not succeed. I am not in the heart of such dry yogis.

The meaning of the word "Bhakti" is attraction for supreme. When the attraction is for something limited, it is called "Aasakthi", when the attraction is for the supreme it is devotion, "Bhakti". There is no compromise, no meeting point between "Aasakthi" and "Bhakti", between attraction for the Supreme and for the objects of the world. In "Aasakthi", the feeling is that I get that object. In "Bhakti", the feeling is that I merge myself in Him. Where there is no desire, there the Lord lives. The Lord and the desire for the world cannot co-exist like the sun and the night.

For the devotees all other enjoyments are insipid. They are saltless food. Hence, the Lord says that where my devotees sing my praise, do kiirtan, there I go; I cannot help going there.

Someone is scholarly; another is rich. They may be devotees or may not be. The only thing the devotee needs is Love of the Lord. When all feelings, all attachments are directed towards Him, it is devotion. The only qualification is a sincere heart. If your heart is pure, you need nothing else.

Nothing is gained by becoming a "jnani". The food itself is "karma" and the taste of the food is "bhakti". If you have absorbed the food and got its taste, the dirty paper of "jnana" has to be thrown in the dust bin. This alone is wisdom. Be wise.

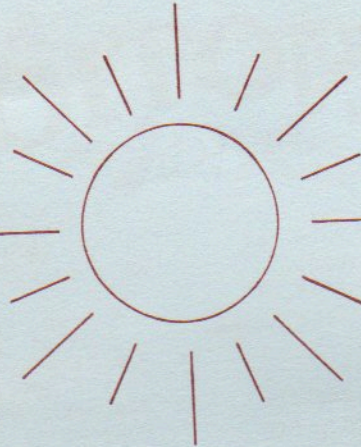
Shrii Shrii Anandamurtiji



Whenever a great man appears, or whenever a man finds a great purpose and mission in life, there are many that will profess allegiance to him, and praise him and adore him. But their love for him is not so great as those few that would actually follow his example and make themselves great also.



SOMETHING



IMPORTANT

by Sudhiira

Many margiis are living their lives under the false notion that with the practicing of the margii style of life with its vast realisations and the opening of the door to previously unknown happiness and bliss, the issues of everyday life which confront every man are no longer important to them. Many people believe that with their feet on the spiritual path, everyday worries are no longer theirs to cope with. "Remain spaced out and don't worry about - BABA will take care of it". Is this the correct attitude that BABA wishes us to adopt? Let us examine this issue more closely.

Performance of sadhana leads to the realisation that there are much greater things to ideate upon than goals of a material nature that so many people in the world seem to be pre-occupied with. We learn that attachments to finite concerns within physical and mental spheres are to be replaced by an unfailing ideation upon the Source of All Being. However, does this mean that one should divorce oneself entirely from the physical and mental concerns of the world around them? If one believes that our lives and all events within our lives have no less than a divine purpose from which lessons are to be learnt then the answer to this question is surely not. For if we were not meant to concern ourselves with mundane issues that present themselves to us in this world, then we would not have been born on this planet in the first place. So how does one reconcile this idea with that of ideating on things beyond the world? To answer this, it is necessary to recognise the difference between the idea of worrying about an issue and doing one's best.

Sadhana brings about an expansion of consciousness. This means seeing worldly concerns in a much greater perspective. With expansion of consciousness one realises the existence of the spiritual realm beyond the world and the insignificant place of worldly issues within this greater realm. The universe seems to appear more and more like a joke and life is seen as a part of "the Lord's Play." It is good to feel such peace and non-attachment. However, rather than being an escape from daily problems, this attitude indicates that one is now capable of continuing handling everyday issues without feeling the anxiety and worry of being involved in a hassle. It is not our duties and responsibilities that change but our attitude to them. Things do not change in importance. However with this attitude we may attack the tasks BABA has placed before us with renewed vigour, knowing that the yoke of worry and anxiety is removed from our shoulders. However worry and anxiety will not be removed until we make every effort to do the best we can in all that we do. For doing the best we can means doing the right thing in HIS Name to the best of our abilities. Not until we feel certain that we are doing the best we can, can we feel deserving of any help from HIM. Once we are doing our best there can be no reason for worry or anxiety.

Here is an example to illustrate the point. Consider the upkeep of a Jagrti that requires regular rent and support when no-one is paying for it. One brother points out that if something isn't done fast, the Jagrti will have a backlog of hundreds of dollars of rent to pay and nowhere to get it not to mention the cost of living. An-

other brother answers, "settle down and stop worrying - we are meant to be doing our spiritual practices and not worrying about jobs and money. If we are badly in need of money BABA will give it to us. BABA says never to worry about money." There is a factor that the second brother has not considered here. The factor is that one should do one's best in maintaining the financial situation as well as keeping spiritual practices. If this is done then one may feel assured that BABA will not let the financial problem carry on too far. As Ac. Yatiishvarananda Av. said, "If, say, \$100 is needed, BABA will supply \$99.99 but he will make you work extremely hard for the last cent." So even if doing your best only results in the earning of one cent, BABA will supply the rest.

As another example, consider the holding of farm duties as well as spiritual practices. A non margii farmer works at his duties from dawn to late night to see that all gets done. For a margii performance of spiritual practices on top of this makes handling the farm a very difficult business. However this does not mean that either farm duties or spiritual practices should be neglected.

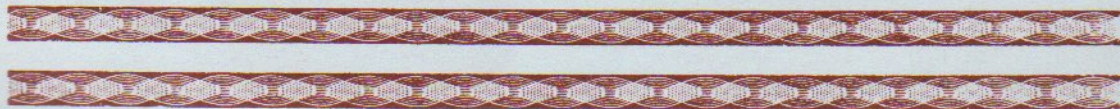
Difficult times are placed before us by BABA as a test. A test to which a solution exists. We are not here to bang our heads against a brick wall. However the finding and execution of the solution to the problem set before us requires hard work. But accomplishment and completion of the test brings great rewards.

One may argue that trying to do one's best could lead to overworking and then to collapse and breakdown. The answer to this argument lies in the following important principle - it is impossible to "breakdown" when working extremely hard at something you enjoy doing. For if you are truly doing to the best of your abilities worry and tension are no longer for you. And it is worry and anxiety that causes breakdowns not the work itself.

One may wonder whether we do in fact have the right to feel we ever deserve help from BABA. Perhaps it is okay if one realises that to do one's best requires that one is always thinking of ways of doing "better than best" and is careful of not falling into the trap of "resting on laurels".

At times when attempting to follow one or another of the 16 points, it seems that others have to be broken. That is, in the face of an apparent contradiction it seems that some compromise has to be made. The main example of such an apparent conflict is between sadhana and duty. For example, in the previous examples the goal of completion of duties seems to conflict with the goal of doing spiritual practices. As another example a mother in trying to follow 16 points totally neglects her family duties. What are the answers to these problems? The answer lies in realising that the 16 points really do not contain any inconsistency. Living in the right way requires a unity and one-pointedness of ideals and this is present in the 16 points. Obedience to one point should never mean negligence of another. For BABA never asks that we do anything wrong to serve HIM. To all problems such as these there exists a right course of action. The test is to find, and put into action the right solution.

Remember that to lead a life following BABA and the 16 points means leading a life of unity and one pointedness in which one aims to act in the right way with respect to all things. Two events can not be right and yet contradict one another. In situations such as above one has to use intuition to decide what course of action to take. The degree of our intuitive abilities depends on how close to BABA we have come through our sadhana. 16 points may be thought of as a means of coming closer to BABA so that we may have a greater degree of insight into the right way. That is, so that we may be better tools for BABA.





SACRIFICE



On April 9th and 24th 1973, the world witnessed the supreme sacrifice of self-immolations by two Ananda Marga Avadhutas, Acarya Divyananda and Acarya Dineshvaranda. Such courage, dedication and devotion is rarely expressed. Why was such desperate action taken? It was the last step in a series of efforts to stop the outrageous maltreatment of our Guru Shrii Shrii Anandamurtijii, to show their sorrow and indignation that the authorities ignored all pleas thus condoning the tortures. The following is from Divyananda's final message.

The torture or harassment of all persons may be tolerated and I tolerated it for the last so many years. Even when I heard some of the C.B.I.; inspectors freely saying that the Government was determined to hang Anandamurtijii, I tolerated it. But it became intolerable the day when I found that my beloved Guru was actually poisoned in jail. When I knew that for no fault of HIS, HE was reeling in pain and extreme weakness due to severe reactions of poisoning, deprived of necessary care, proper medical treatment essential for such a patient. Then again, I waited and hoped that the President of India or the Governor of Bihar would do something at least for HIM in response to HIS two letters addressed to the Governor. I contacted the Governor and appraised him of the whole situation and the Governor avoided the whole matter. Hundreds and thousands of Ananda Margiis sent urgent and anxious telegrams to the Prime Minister and President of India, the Governor of Bihar, demanding a judicial probe into the poisoning case.

The Ananda Marga organization then started peaceful agitation all over the country to highlight their grievances and demands. Four workers of Ananda Marga are on fast for the last 16 days and the conditions of some of them are stated to be critical.

My Guru's life in jail is in great danger. Physically HE is too weak to walk. HE badly needs some faithful attendant to look after HIM. The only attendant, who was looking after HIM so long, has been transferred to some other place, thus leaving BABA alone and in danger. For the last eight days, HE has been passing almost without food.

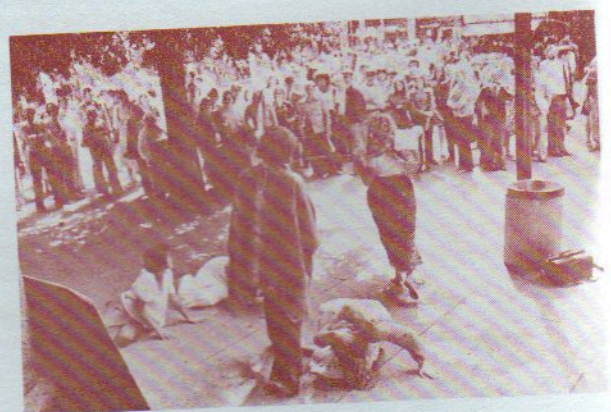
On a close review of all the facts as stated above, I have not the least doubt about the motive of the Government in this case.

In view of all this the strategy of the Government is crystal clear. They will be very happy to see that the younger section of Ananda Marga, being driven to desperation, become restless and violent, thus giving a chance to the Government to declare the organization as a violent one and finally crack down on the organization.

But let me clearly state that Ananda Marga was never violent. We have neither arms nor training in arms. So how can a spiritual organization fight physically with a Government?

Under the circumstances, I find no other alternative but to raise my voice against the most ruthless, heartless inhuman attitude of the Indian Government in this case. I am determined to draw the attention of the whole world to this most undemocratic and inhuman act of the

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In Sydney sector Margiis have begun a campaign lasting from the 9th to the 24th of April collecting signatures for a petition demanding the Australian Government to take definite action in the case of Andre Colbert (Anniruddha). He is an Australian margii who went to India for acarya training and was imprisoned when Ananda Marga was banned. We have also started a fund to pay his airfare home when he is released. The Government has already expressed concern and several MP's have spoken out against such harsh treatment. The protest is receiving a lot of publicity with press releases and T.V. and radio interviews. On Divyananda Day, Sydney margiis did a street theatre which got good press coverage. This is a time when all our efforts should go into making the plight of Ananda Marga in India known to all. We should strive to unite the righteous forces to hold back against the rising tide of evil.





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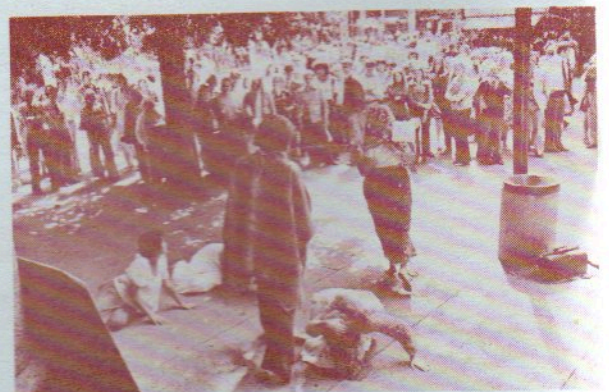
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SECTORIAL REPORT

R.D.S.: Dadichi Divas was celebrated throughout the sector, and the spirit of it carried on through increasing anti-persecution activity. The nature of this activity is entering a more positive phase, as we start to initiate plans for public support and sympathy for the mission of Dharma.

Wellington Region:

Christchurch: Only one margii in the jagrti here. Visited one margii sister in prison.

Nelson: DC and OSC were held. Sisters newsletter was started. Research and work was done on various publications.

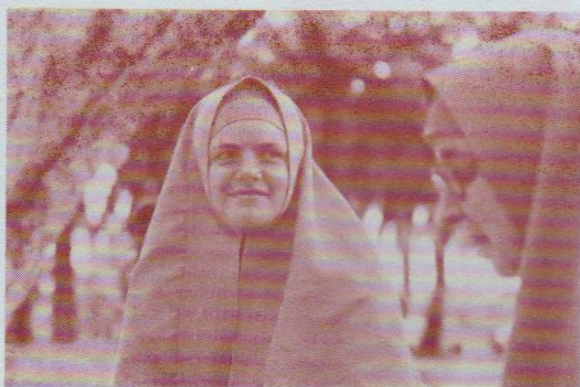
Wellington: DC was held. Some service work done with old people, and various duties of Regional office continued. Regional newsletter was altered as per GS2 instructions, and a display window was hired for D.P.

A.R.S.: Visited Auckland, Wellington, Christchurch, Dunedin and Oamaru in this period. Held 16 pts seminar in Auckland and Dunedin and gave talks throughout.

Melbourne Region:

Melbourne: DC and OSC held. Classes started at one college. RAWA workshops attract 8 - 10 people weekly (music + painting). Service for retarded children continues.

Hobart: DC was held. A pracar stall was set up at the University and Salamanca



Markets. Three margiis moved into the jagrti, and the unit newsletter was produced. Possibility of opening a shop is being investigated.

Adelaide: Prof. Ghista, a Tattvik margi from USA, visited and gave public talks. DC was held and other public talks were arranged and given. OSC was held, and classes in meditation arranged at the "womens shelter".

Sydney Region:

Nth. Sydney: DC and OSC held, and a unit committee of 7 was formed. Pracar and service plans were made. SES training continued, as did prison classes.

Sth. Sydney: DC and OSC were held. Soup kitchen continued.

Canberra: DC attended by 6. OSC held both in Canberra and Goulburn. Koomarii food run was done and a radio programme held on ANU radio. Newsletter was printed, and talks were arranged.

Wollongong: Dada Abhiik visited and gave 2 public talks (attendance: 28 + 25) DC was held (6)

Armidale: AMURT appeal (Guatemala) continued. Dada Abhiik visited and gave 4 public talks and consultations. Articles were printed in the University newspaper. OSC was held, and newsletter published.

Perth Region:

Roleystone: Work developed on rehabilitation centre. The tomato crop was picked (a record harvest) and marketed, as were watermelons; animals milked and tended to, and crops and garden were irrigated. Several new people are now working here, and visitors come regularly to learn about the community and Ananda Marga.

Leederville: Soup kitchen served up to 150 people one week, 80 the next. 9 attend DC, and OSC was held. Various types of pracar carried on and a retreat was held.



Junior School: Attendance is increasing steadily - enrolment should be 30 by end of Term 1. There are 2 full-time and 3 part-time teachers.

Brisbane Region:

Anandapalli: A cow and calf were bought, winter seed beds laid. Dada Abhiik visited for IRSS and gave a talk in Stanthorpe. Waiting on funds to start building and irrigation projects.

Brisbane: New LFT's arrived in the unit. Pamphleting, postering and publication sales took up time. Dada Abhiik visited and held consultations.

Sectorial Office: Three office workers now have part-time employment. Work continued on "Devii" and "Pranam". DP and ERAWS meetings held, Audit of finance books continues. Various correspondence, office work and printing continued.

2. SS Anasuyajii touring units of New Zealand. Didi Tilottama going to Brisbane Region.
3. IRSS: Conducted in Hobart, Melbourne, Adelaide, Canberra, Anandapalli, Brisbane, Sydney and Armidale by Dada Abhiik.
4. P.O.: Working well in Perth. Sectorial P.O. is slowly strengthening largely through visits of R.S. and A.R.S.
5. 16 PTS: Seminars held in Adelaide, Auckland and Dunedin, with a Yama and Niyama emphasis.

A sixteen points retreat is planned in Canberra.

Didi's are emphasising 16 pts very much to LFT trainees.

6. W.T.: 5 brothers and 2 sisters are wanting W.T. training, not counting the LFT trainees.

7. SSS: A committee was established in Melbourne for the May UKK. Unit retreats planned in Melbourne and Hobart.

8. DMS: Not in sight

9. GAEA: - Anasuya was interrogated by detectives in Christchurch - had to send her passport to them to prove identification. Visits to Kashyapaji have reverted from open-room to security-booth visits, possibly to do with Anasuya's visit.

- Police visited all Sydney centres-general questioning.
- Limited visits to prisoners in New Zealand have been permitted.
- Dada Abhiik refused a visa to New Zealand - no reason given.
- Received second slanderous book by Indian Government - referred to GS II.
- Jagrti was robbed in Perth. Stricter control of locks, etc is being implemented.

10. P+P: Copy of the Nelson newsletter was sent to Denver, OSC posters were also printed here. Business cards, pamphlets and posters were worked on in Auckland - also regional newsletter. Wellington R.O. altered Regional Newsletter. Melbourne Regional Newsletter was worked on, and RAWA posters were printed + distributed. Newsletters were printed in Canberra and Armidale. Leaflets for Prof. Ghista's visit in Adelaide were produced, and the newsletter was completed.

- Shakti Press (Sydney) is being moved to 9 Queen Street, Newtown.
- "Dharma" has a new editor at LTC. The next issue is planned for May UKK.
- "Austcare" (a charity organisation) is interested in using Leederville Press.

11. Publications: The whole sector is badly lacking in Baba's books. Wellington region intends to import "Baba's Grace" and "The Great Universe" from USA. Pranam printed (Jan-Feb). A sixteen points booklet is being compiled at the LTC.



12. Finance: Wellington Region is approximately \$700 in debt, not including personal debts. Sectorial Finance report is still pending completion of the Sectorial Audit.

13. ISMUB: Seminar: Socio-spiritual philosophy seminar planned in Melbourne.

Movements: SSFA - Food co-op growing in Nelson
 DFA - Awaiting further printed materials for "Don't just sit there - Meditate", campaign.
 - LFT team travel from Wollongong-Gosford-Newcastle weekly (Sydney Diocese)
 EFA - School possibility increased in Nelson, NZ. Also investigation in Adelaide.

FFA - Soup run projects continue in Sydney and Perth. A similar project is planned in Melbourne.

Utilization: of Margiis is good in Perth, not so good in Sydney, but improving after the formation of 2 separate units.

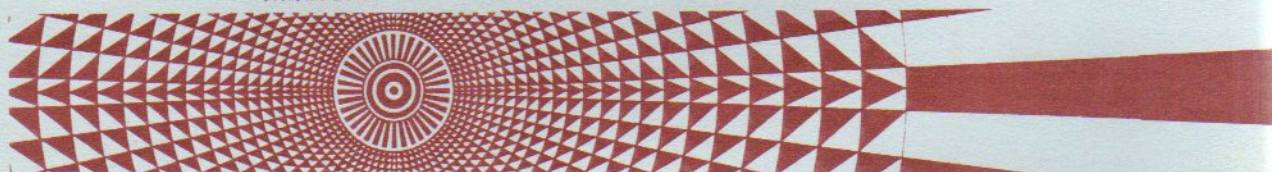
14. MD: Not implemented.

15. LTC: Has taken responsibility of "Dharma" again - next issue is planned for before the UKK. A "thought exhibition" and 16 Pts booklet are also being worked on. Most trainees are looking for employment in the new area, after a change of address.

16. Jagrti Construction: The jagrti in Christchurch is only temporary. Wollongong unit may move to a new (bigger) jagrti.

Yatri Nivas: Used in Wellington, Adelaide, Armidale, Sydney and Perth.

17. AMURT: Civil Defence training continues in Wellington and Sydney, and is being arranged in Adelaide and Melbourne. First aid training is attended in Hobart, and there is the possibility of a school raising funds for AMURT in Guatemala. Money was raised for Guatemala in Armidale, Perth, Sydney and New Zealand (totalling over \$1600)



Cont. from Divyananda's last message

Government through self-immolation. Let me clearly say that I myself took this decision and not on anybody's persuasion.

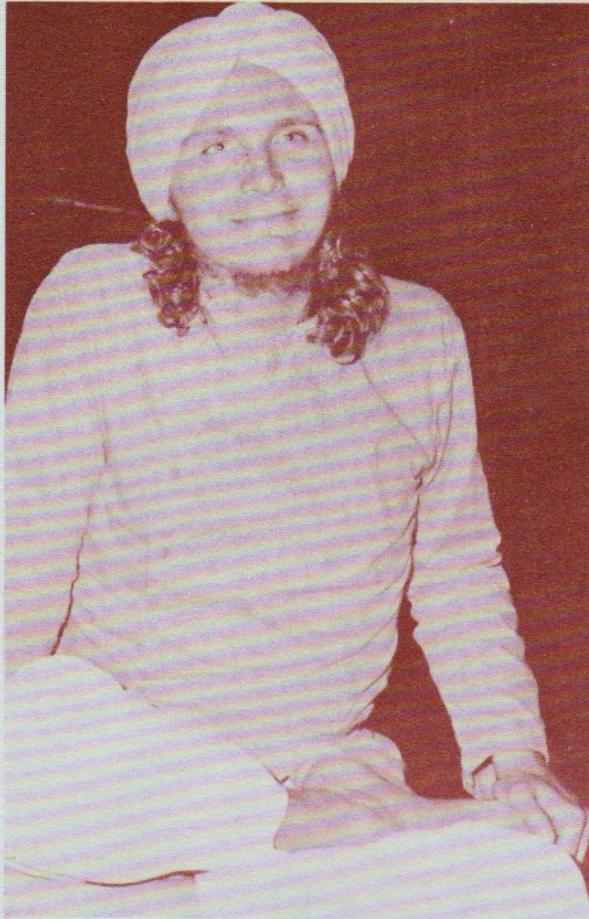
In the name of the most ancient order of Indian Yogiis, I impeach this Government for all its sinful acts it has committed so far; in the name of the larger humanity of the free world, I impeach this Government of India at the bar of humanity: in the name of Truth and Dharma I impeach the Government of India in the highest bar of the Almighty Lord.

Men may come and men may go, but the ideals, dreams, hopes and aspirations remain ever. I am sure, no act of genuine sacrifice can go in vain. I am sure, my beloved BABA will be released soon and forever. I am sure HE will soon resume HIS mission and establish Dharma and Truth for which HE has come to this universe. So the spiritual soldiers of below BABA go on fighting against the immoral force. Victory will certainly be ours.



*Make me, O Lord an instrument of Thy Peace.
Where there is hatred, may I bring love;
Where there is wrong, may I bring the spirit
of forgiveness;
Where there is error, may I bring truth;
Where there is despair, may I bring hope;
Where there are shadows, may I bring light;
Where there is sadness may I bring joy.
Grant, Lord, that I may seek to comfort
rather than to be comforted,
To understand rather than to be understood,
To love rather than to be loved,
For it is by giving that one receives;
It is by self-forgetting that one finds;
It is by forgiving that one is forgiven;
It is by dying that one awakens to
eternal life.*

- St. Francis of Assisi



WHY IS THIS MAN SMILING??

'SAH IISHVARAH A'NANDAMURTIH SACCINDA'NANDAH
ACYUTA'NANDA, NIRVIKA'RAH NIRANJANAH, TAD
SAMARNA'T BHAJNAT DHYA'NAT VA' CYUTOACYUTO
BHAVATI, SIDDHOBHAVATI MUKTO BHAVATI."

This is a quotation from A'nanda
Shatakam. In this 'sutra' the author tries
to explain about Lord Shrii Shrii Anandamurtiji.

Who can explain about the Lord who
is Almighty, All-knowing, All-pervading
and whose existence is the Infinite
connected with a finite human form? Still
the writer speaks as given below. He says
that God, the Supreme Divine Personality is
Lord Anandamurti who is qualified with six
divine attributes -- "Saccida'nandah
Acyuta'ananda Nirvika'rah Niranjanah" --
as detailed in the scriptures as proof of
the advent of God. He is Anandamurti, the
embodiment of love and bliss.

" SAH

IISHVARAH

'ANANDAMURTIH "

Ac. Shivananda Av.

Honorary S.S. Sydney Sector

From time to time, to save righteousness
and to make people peaceful and happy, the
Lord has come on earth. He came in the form
of Lord Shiva and in the form of Lord Krsna
to establish Dharma or righteousness. Today
the whole universe is burning in the fire of
Adharma or non-righteousness. Virtuous
people are suffering at the hands of crook-
ed, cunning exploiters whose tyranny has
overpowered the earth. Humanity is suffer-
ing. The children of the Creator are suffer-
ing. Clouds of destruction are hovering
over mankind and it may pour any time with
utter ruin. Under these circumstances He
has come in the form of Anandamurti, the
embodiment of happiness, to keep His
creation happy. If one sees Him physically
one will mark that for twenty-four hours He
is smiling; even in sleep, if one sees His
face, one will know that He is in the state
of bliss, the state of happiness. He
has come to shower bliss on those individual
and the collective who are suffering, who
are pained, who feel helpless. Therefore
He is Anandamurti.

To take care of those sufferers at large, He has established Ananda Marga, the multi-service, socio-spiritual organisation which is working at rocket speed to serve humanity throughout the world.

One who takes refuge under His lotus feet is carefree and blissful in physical, mental and spiritual spheres. He keeps one happy in good or bad circumstances. Hence He is Anandamurti. He has given practical plans for the service of the beings in this universe in all spheres to keep them happy; hence He is Anandamurti. He has not only given plans to be executed, but before giving the plans, He Himself by His physical body started the all-round human service work. For the happiness of the created human beings, how much interest, love and affection He has, only one example will prove, and people will understand and they will weep for Him, they will shed tears for Him, nay, they will give blood for Him, they will sacrifice their all for Him; He is dying fasting in the four-walled cell of prison.

When children fall sick for a long period, the mothers, out of much service and care for the children, also fall sick. This is real affection; this is real love. He as Supreme Father, as Lord Anandamurti, to keep the created beings happy, has taken individual's and the collective's sins on His Ownself and therefore He is suffering. He, as Ba'ba', as Lord Anandamurti, has taken the sins of His millions of disciples throughout the world, and He has taken the sins of the sinners of the world collective in order to make the world happy. However, Prakrti or Cosmic Force as it is a blind force, cannot leave anybody, even the Lord, so He has to undergo suffering of His own will under the blind force. Either the people shall have to suffer or He will have to suffer. Suffering cannot be omitted.

Oh loving disciples, oh His created beings see how much of your suffering He has taken on His ownself just like the affectionate mother who suffers for the sick child. You can't understand because you don't have that eye by which you can see your samskaras, individual and collective, which He has taken to make you light, and you can expect a very happy future in the near future, because as Anandamurti or the embodiment of bliss, He has His

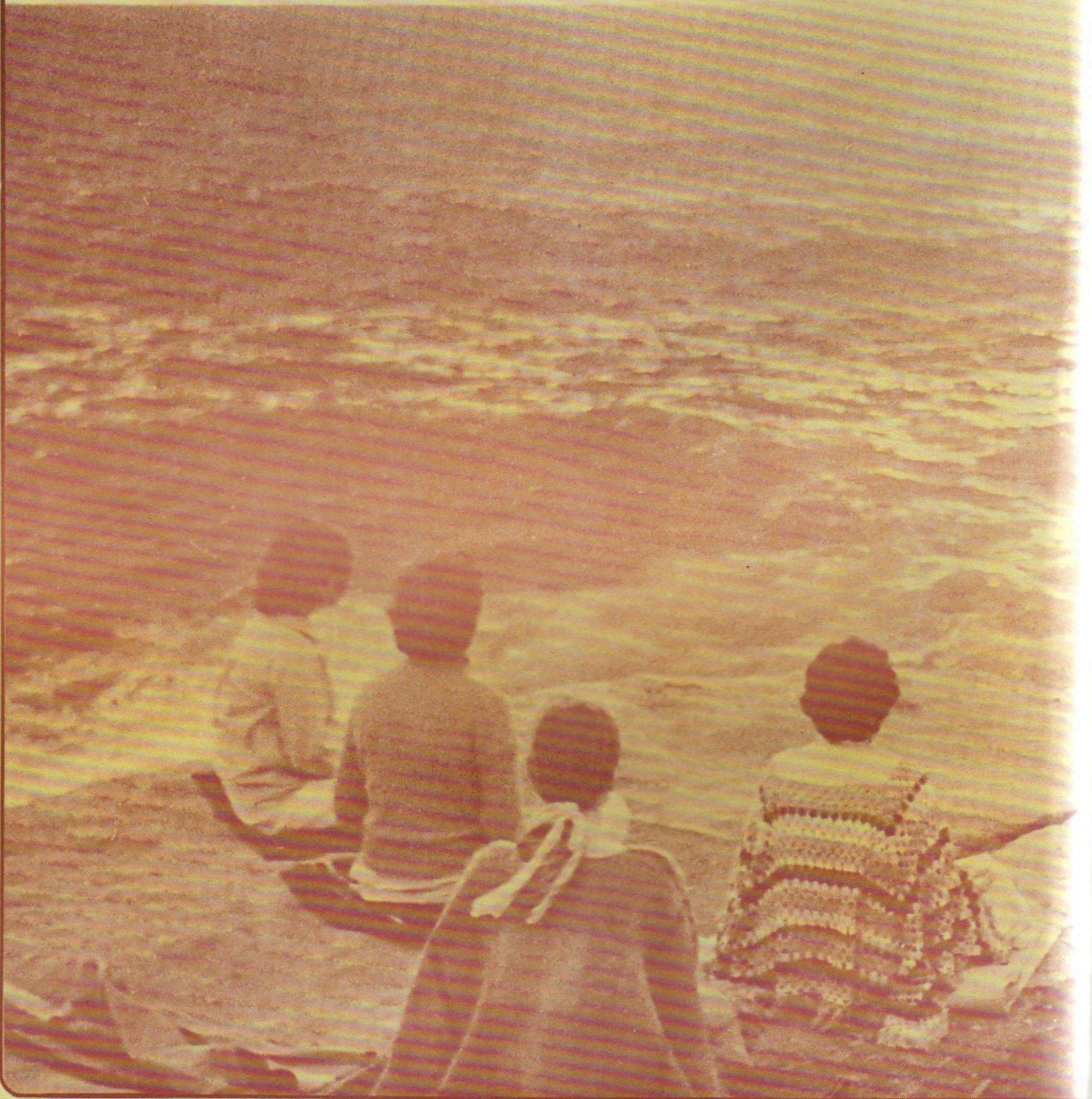
determination, His wish, His Samkalpa to make the created beings happy. Unless and until He takes their sufferings, His children can't be happy. Hence, as Loving Supreme Father, as Ba'ba', He has taken the sufferings of the whole universe on His ownself and therefore He is suffering. Oh human beings, Oh His loving children, at least you should understand this and be attentive to Him. You don't know what He has done for you and what are His plans for you, to make you happy. He does not expect anything from you, because He is doing all things out of love that is called 'Ahaetuki Prema', that is love which does not expect anything in return. He is almighty, what will He expect from you? But you must understand His love and the welfare done for you and try to love Him and surrender to His lotus feet.

He is 'Saccida'nandah'. How? Saccida'nanda' is three words viz. Sat, Cit and Ananda. 'Sat' is that one who is the unchangeable entity, the one transcendental Cosmic Consciousness of Unqualified Brahma, with which He is connected; nay, He is in unqualified and qualified state of Consciousness both and that unqualified state is that which never changes; it is Nirguna Brahma. Therefore, by His grace in rare and seldom cases, He gives Nirvikalpa Samadhi to devotees in their spiritual march. The merger of unit consciousness into Cosmic Consciousness is Nirvakalpa Samadhi, which cannot be achieved by the aspirant's own efforts. One can follow the practice of meditation given by the Guru, but without His push, without His grace, one can't achieve that highest state. You are going up in a high building by your own efforts, it is very high and you become tired; somebody comes and says, 'You are tired,' and you acknowledge, 'Yes, I can't go ahead,' and so that person shows you a lift and puts you on it, he switches it on and takes you to the top. In the same way, He, Ba'ba', the loving Ba'ba', Lord Anandamurtiji, out of kindness pulls the devotees up to Unqualified Supreme Consciousness as He is there, and lets them dive deep in the infinite ocean of His bliss. So He is 'Sat'.

As 'Cit' or 'Chiti Shakti', He is Lord Anandamurti in human form with the macrocosm or Cosmic Mind which means He is in the Qualified Consciousness state or Saguna

PRANAM

HAPPY BIRTH



PRANAM

HO DAY BABA



Brahma. With that Cosmic Mind He is playing with this world; the creation, preservation and destruction of this universe is in His mighty hands. He thinks and the expressions of those thought waves take shapes in this changeable world; the changes go on daily, go on each minute, go on each second. Therefore He is 'Cit'. His great Samkalpa or plan for the welfare of created beings, His Cit, must be implemented and must take shape according to His desire.

He is 'Ananda' or 'Bliss'. 'Ananda' or 'Bliss' is the quality of Consciousness. As He is in the state of infinite Supreme Consciousness, He is in the infinite ocean of bliss or happiness.

Everywhere, when we see things creating pleasure, we are attracted towards them, because they give partial happiness. We have not seen the source of the infinite ocean of bliss, which is the infinite Supreme Consciousness which is prevalent everywhere as clouds of bliss and raindrops and dews of pleasure. When people are not able to see this ocean of bliss, He has come as the Preceptor to exhibit in the spiritual sphere the reality of the infinite sphere. His one simple glance, within seconds drives away sorrow, sadness, perturbation, anxieties of thousands and establishes them in a blissful state in which they forget everything. Those who have attended Dharma Maha Cakra, those lucky ones who have been able to experience His physical presence or darshan will be able to understand what I say. How thrilling, peace giving, bliss producing are His presences (darshans) and how pain removing are His sweet glances! Those lucky ones who have had the chance to feel His physical touch may understand how spiritually elevating His touch is. How blissful His touch is! By His presence, the kundalini, the coiled serpentine power rises and takes one to a blissful state. Only by contemplating on His name, Ba'ba', Ba'ba', Ba'ba' na'm kevalam, or by seeing His photo, feelings of pain run away and one feels blissful. If you sit near a place where He was sitting, you will find it saturated with spiritual bliss; in a place where He has stayed even for a day, you become elevated, you get spiritual realisation, you get established in your spiritual state which you are unable to find by your own effort. If you are not doing good sadhana, if your Iishvara Pranidhana is not going well, if you are unable to establish yourself in half Iishvara Pranidhana or Cosmic ideation, if you are unable

to follow Madhuvidya or you are unable to have Cosmic feeling in everything, these spiritually energised places, His photos, His name will establish you in the above described spiritual states. Even a person who is not meditating, only by singing and dancing with 'Ba'ba' Na'm Kevalam', may go into Samadhi, enjoy ecstasy, become spiritually mad. Why? Because He is bliss infinite; so through the medium of a photo, a place or a name, you are connected with Him, you receive the spiritual current and enjoy spiritual ecstasy. You read Subhasita Samgraha, you hear His talks on a tape recorder and you go into Samadhi, your kundalini rises, you enjoy different spiritual states, you become blissful, you are over-thrilled, you are peaceful, you are happy. Why? Because He is full of Ananda, He is full of bliss, no, He is Ananda, He is bliss; therefore there is an infinite flow of bliss from Him.

He is 'Acyuta'nandah'. He always remains in the highest state of Consciousness, He never is affected by the play of Maya, though He allows Maya to play on His chest. He is Mayadiish. He is the master of Maya, so Maya cannot affect Him, just as the lotus remains in mud, but is unaffected by the water. As Saguna Brahma He is surrounded by the multi-activities of Maya, by the Cosmic dance of the Cosmic Force; He witnesses, but is unaffected. He never comes down from His original state of Consciousness which is characterised by bliss, otherwise how could He be able to shower bliss every moment on the sufferers who may or may not be spiritual aspirants. He never loses His state of bliss and therefore He pours showers of bliss on those who lose it and become unhappy. So He is 'Acyuta', never fallen, never down from His blissful state. He pulls the fallen to the state of spiritual height. Pains and sufferings are in the lower state of mind. He never comes down, so even if sufferings in the form of His partner's play, come to His individual body, He is unaffected. Therefore poisoning could not kill Him, Fasting is unable to bring Him down and hence He is able to fast for years together. Surely this may be a matter of pain for the devotees or bhaktas, but He is unaffected. There is no record in the world of any human being fasting on one cup of Horlicks a day.

He is 'Nirvikarah'. There is no 'vikar' in Him. 'Vikar' means changes, multi-plicity, which is the characteristic of Cosmic force. Changes are only apparent varieties, the many characteristics of Prakrti, but He remains unaffected by the multiple play of Maya. Sound, touch, vision, taste smell do not affect Him. The Satripu, six enemies of passion, anger, avarice, vanity, attachment and jealousy and the eight fetters or Astapasha viz. hatred, doubt, fear, shame, complex of culture, bondage of lineage, false sense of prestige and back-biting, cannot influence Him. He is the master of these root causes of suffering for human beings. By His grace, one who is not able to overcome these vrttis or propensities of mind can be able to control them. When Asanas, Pranayama, Pratyahara, Dharana, and Dhyana have failed, His grace will correct the glands and nerves within minutes and those who were slaves to these vrttis are able to control them. These six enemies and eight fetters are Vikaras and He is above them. The birds of Vikaras fly away after only hearing His name. So the devotees sing His name and dance with clapping hands, tinkling bells, thumping drums and other instruments to make a pure, spiritually vibrated atmosphere in which the waves of the above listed six enemies and eight bondages are removed, thereby helping the devotees and spiritual aspirants. So He is 'Nirvikarah'.

He is 'Niranjanah'. 'Niranjan' means unspotted. Spots or colours are in the created universe, therefore they are in the affected plane of existence; He is in the unaffected plane. His Supreme Consciousness is blotless, spotless. Therefore if spiritual aspirants have blots and spots of previous bad actions, He removes them. He is called Patit Pa'van. Those who are fallen, spotted due to reactions of past bad actions, He washes them and makes them pure, makes them saints. Thousands and thousands of evil doers have been elevated by His grace and are now leading pious lives. 'Patit' means fallen; 'Pa'van' means pure; so one who makes the impure pure is a Patit Pa'van, one who pulls up the fallen to the spiritual state is a Patit Pa'van. He has no hatred for anybody, not even for a sinner who has committed many vices. If He would have hatred towards sinners, where would they get shelter? Therefore He is Patit Pa'van.

'Tad' means His; 'Smarna't' means by remembering, by contemplating; 'Bhajnat' means singing His name, His praises and 'Dhya'nat' means by His Dhya'n or by meditating on Him; 'Cyuto-acyuto bhavati' means those who are fallen rise up from animality to a spiritual state; 'Siddho bhavati' means that those who are ordinary people, by contemplating on His name, by singing His praises, by meditating on Him, they become masters of occult powers, they become Siddhas. Many, by His grace have become Siddhas who are present on earth. People who have come in contact with them have realised that they are Siddhas. Lastly, those who are under the bondage of Maya in the mental and physical spheres, become liberated by adopting the above three methods, 'Mukta' means liberated; He has come on this earth to make all so; that is His duty. Therefore all should sing 'Ba'ba' Na'm Kevalam' and be liberated.



REVOLUTIONARY

OM' - MADHUVA'TA RTA'YATE
MADHUKS' ARANTU SINDHAVAH
MA'DHVIRN'AH SANTVOSADHI
MADHUNAKTA MUTAS'ASO
MADHUMAT PA'RTHIVAM'RAJAH
MADHUDYAORASTU NAH PITA'
MADHUMA'NNO VANASPATI
MADHUMA'NASTU SU'RYO
MA'DHVIRGA'VO BHAVANTUNAH

OM'MADHU -

OM'MADHU -

OM'MADHU -



Nakula and Vikasha



Ashrava and Jinaneshwar

MARRIAGES

May the wind bring blessing with it...
May the ocean flow like honey...
May all of creation be happy...
Day and night be sweet...

May the flowers pollen, the earth's dust
everything be blissful...
Our Father is like honey to us.
May our plants be charming...
May the sun shower felicity...
May our animals bring us joy.

All is sweet -

All is sweet -

All is sweet -



Tarani Devii and Krishna Kumar

WOMENS WELFARE

Woman's Welfare is off the ground now in Sydney, the sisters meeting together every second Monday night. At the first meeting after a vibrated kiirtan and sadhana with Ba'ba's Love flowing through us so sweetly and strongly, lots of ideas for service and uniting sisters were brought up. We thought of contacting sisters in other spiritual groups and inviting them along to film and discussion evenings. Also for our own queries we have asked Didi Maheshveta to attend our next meeting. As a service project we have arranged to join a Home Tutor Scheme run by the Department of Education designed to teach migrant women to speak English. We attend a short course at first and then spend an afternoon a week teaching a woman in her own home. This seems a very worthwhile project as there are many migrant women in Sydney who cannot speak much English.

Nageshvari is now at Sectorial office devoting her energies into uniting His sisters through the 'Devii' magazine, which is just about finished, and general correspondence.

RETREAT

Soon after Dada Abhiik returned from overseas he held a weekend retreat on the Conduct Rules. The first day Didi Tilottama gave classes on the 16 points. It seemed that no matter how often you've gone over these there is always something more to be learnt, and it is only with continued use that one gets to realise the value of Baba's 16 points. On Saturday Dada gave extensive lectures on Yama and Niyama. We all came away with a much clearer view as to what these are and how closely they are interrelated. This code of morality is so important in the development of one's mind and in keeping a balance so that one isn't constantly hassled by the juggling of whether to do something or not. There should be no question of following these moral codes. The more we do what we know to be right, or beneficial to ourselves and others, instead of giving way to our lesser desires the stronger our mind becomes and the more able we are to do our sadhana. Our minds become clear and strong so that just by our example we influence others and inspire them to lead more righteous lives.

MORALITY IS THE BASE
INTUITION THE WAY
AND LIFE DIVINE THE GOAL.



16 Points

MAN IS LIKE A LOW SHRUB
HE LIKES TO GROW THICK
SPREADING ACROSS THE GROUND
EXPLORING NOOKS AND CRANNYS
SENDING DOWN ROOTS SEEKING SUSTENANCE
SENDING UP SHOOTS SEEKING ENJOYMENT
FROM THE INFINITELY VARIED REFRACTIONS OF
THE LIGHT.

THE SIXTEEN POINTS ARE A FENCE
DRAWN TIGHT AROUND US WHILE WE'RE YOUNG
NARROW AND RESTRICTIVE ON ONE LEVEL
BUT DIRECTING OUR GROWTH UPWARDS
EVER UPWARDS TOWARDS THE LIGHT.

THEY CHANNEL OUR ENERGIES STRICTLY
PREVENTING THEM FROM BEING WASTED
ON THE VARIED PLEASURES OF THIS WORLD
BRINGING US CLOSER TO BA'BA'.

OUR FENCE IS NOT A CAGE
IT IS OUR SOURCE OF FREEDOM.

GANESH.

AMURT

Baba has told us that Amurt is one of the four ways to popularize Ananda Marga. More and more opportunities for selfless service in times of disaster are occurring in the pre-dawn period that the world is now experiencing. We must prepare ourselves well, as the urgency is great.

Since the U.K.K. Amurt has been steadily increasing its activities and strength here in Sydney. The State Emergency Service is at present holding a course in light rescue which 18 Margiis are attending. The course is mainly theory, but includes practical work, and promises to be most instructive and worthwhile. Two Amurt squads have been formed in Sydney unit consisting of those doing training.

On 14th March we helped in a Red Cross walkathon. Apart from providing walkers with sponsors we also organised refreshments for the way-stations and persuaded businesses to provide prizes to motivate more people to do the walk. By offering extra assistance in this way we are showing other organisations that Amurt is a reliable and sincere group and so we put ourselves in a more favourable position to unite righteous forces.

Our most vital concern at present is raising funds for the Amurt team from the U.S. who are working with such dedication and selflessness in Guatemala. Street collections are being held in several suburbs. A charity stall was organised along the same lines as one recently held in Nelson (NZ).

Many valuable contacts are being made for future work and Amurt is receiving much publicity. He is doing everything and teaching us so much.

Soup kitchen continues to function in Sydney and in Perth. Each Sunday a huge pot of soup is cooked up, bread and butter prepared, and then taken to the parks. In Sydney letters were written to local cheese suppliers and bakeries asking if they would donate food. So far we have one bakery supplying 10 loaves of wholemeal bread each week. The top photo was taken at a relief centre where two brothers helped out during recent floods in Moree (NSW).



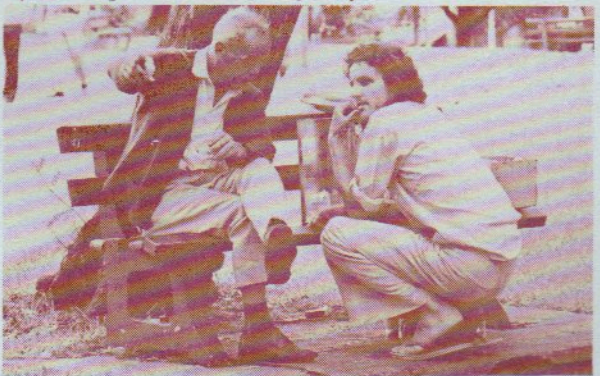
▲ Helping aboriginal refugees



▲ Soup kitchen in Perth



▼▲ Soup kitchen in Sydney.



HOW CAN WE MAKE OUR LIVES A SUCCESS

Ac. Nirmalananda Av.

Man has a special characteristic which leads him to God; and separates him from the animals. This is known as Bhagavat Dharma. Bhagavat means to realise Parama Purusa. The intense desire to get Parama Purusa and running after Him to fulfill that desire is human dharma.

The main purpose of spiritual sadhana, is to accelerate the process of evolution. We learn to run faster wherever there is expression there is speed and pause. In social as well as in individual life there are two kinds of change: slow change and quick change. Slow change is called evolution and quick change is revolution.

By our own effort we cannot accelerate the process of our own evolution. We require an external agency to wake us up in the pause period and to give us our speed. This agency could come from anywhere and the agent may not always be liked, but he performs a very valuable service.

When our old ideas are hammered by this external agency, our old ideas will start to break down. If we accept new ideas in a quick space of time, we will thrive (revolution). If we hesitate to accept the new ideas, we dangle between the old and the new. Eventually we must take the new ideas (evolution).

If the new ideas are psycho-physical - that is, having the opportunity to be expressed in the physical field, then there will be a change in the human species. A new chapter in human history will be created. This always comes with struggle.

If a new person comes with many new ideas, this person is at first rejected by society. But after some time the moralists unite behind that great personality. When that person comes, some people join Him and take up these new ideas. But there will be great clash with the environment. These people will have to face great clash.

To make our lives a success we must face a life of constant crisis. The spiritualist will face crises in Ideology and be very strong.

BABA has lost many friends and devotees who have left Him out of fear, but still BABA stands firm on His Ideology and goes ahead even alone. We also must be ready to do this. Parama Purusa selects us. He tests us in our weak moments. And if Parama Purusa gives us the test, how can we pass? We can't. But He can pass us. He has the Supreme authority. If we have faith in Parama Purusa, we will face clash without fear. If we have faith, He will select us to do something great in our life.

Intuition gives us two faculties to master intellect. Viveka (discrimination) and vaeraghya (renunciation). With the help of Viveka, we are able to do great actions for society which will guide society for thousands of years. Discrimination helps us to differentiate between the permanent and the impermanent, the mortal and the immortal. We are able to tell the difference between good and bad by the



use of our intellect. But permanence is led by intuition and intuition always directs us toward the permanent action.

Vaeraghya does not refer to cave-dwelling but to remain in one's environment making proper use of what we are placed with and where.

So through Viveka and vaeraghya we can gain control over our propensities - gain control over our intellect. The more we control these, the greater our psychic speed. Human life starts from

that point when we try to control our propensities.

Intellect can control both intellect and instincts. The more we can control our intellect, the greater our intuitional achievements. Then, the faster we attain Parama Purusa, the more intensely we follow our Bhagavat Dharma. Our life will be a very great success.

*"Yato dharmah tato istah,
Yato istah tato jayah."*



The stone may remain in water for numberless years and yet the water may never penetrate it. But the clay is soon softened into mud by coming into contact with water. So the strong heart of the faithful does not despair in the midst of trials and persecutions, but the man of weak faith is shaken, even by the most trifly cause.

- Sri Ramakrishna Paramahansa.

Correspondence

Dear Sister,

Namaskar. May this note find you always blessed by Ba'ba's Eternal sweetness.

1976 is the "year of the Dragon" in the Chinese calendar. The Dragon generally signifies successful prosperity and strength. Undoubtedly, I feel that this year heralds a new phase of energy in the growth of Ananda Marga. Certainly, anyway in Hong Kong Sector the signs of His outpouring grace are fast appearing.

Just recently I returned from Taichung (a city in central Taiwan) tremendously inspired. While there I attended a meeting with the elder Chinese Margiis and Ac. Vinayakajii. Baba gave so much speed. It was like sitting in the middle of a raging bushfire. We have been given use of a huge apartment rent free. At the meeting, a substantial amount of money was collected and plans were drawn up to rebuild the whole structure and turn it into a sparkling new Jagriti.

Back in Taipei the Margiis are flocking around Didi Madhuriiji, and the new dynamic 6 week course which you've probably heard

about. Didi is doing a tremendous amount of publication which is having a great impact on the people here.

The Chinese Margiis are so strong and pure. They are wonderful. They are just His little children. Always we are thanking Ba'ba' for being in their presence.

Korea, Japan and Hong Kong are moving a little slower, but now Dada Bhaskarjii in Hong Kong is having regular classes in Cantonese, plus pracar and commerce are picking up there. In Okinawa Dada Krsna Dasjii is getting a good grasp of the Japanese language and from my experience there, I think that once the ice is broken His mission will bushfire as the Japanese are basically very responsible and diligent workers.

I feel sure Korea will also grow rapidly. The main problem at the moment is locating a big enough Jagriti in Seoul city itself, so that I can hold regular classes. Koreans are generally very open minded and very inquisitive and I know there are many brothers and sisters just waiting to start Sadhana.

I know He is always smiling upon you and constantly blessing

With brotherly Love

Ac. Kushala Br.



APATHY

Apathy has a lot going for it.

It's easy to catch and it's painless. You can ignore it and nothing happens, the stronger it gets the less you feel you need to do about it. It becomes most noticeable when it begins to spread over a large area. When it does the individual feels it belongs to somebody else. Another appealing thing about apathy is the feeling of nothingness it gives. It doesn't drain what energy you may have left. The temptation is to let it alone in the hope that it will go away.

Treatment.

Apathy will not go away unattended. The treatment starts with a good dose of involvement, followed by long periods of action.

Apathy has a lot going for it, but action is more fun. It must be. Have you ever heard anyone say, "Let's go where apathy is,"? If you're inclined to have spells of apathy, ask yourself - "Would I rather spend time with an apathetic griper or where the action is"?

Aum Shakti.
Lotus Yoga Center Wellington.

WORM'S EYE VIEW

A BA'BA' STORY

One day I was walking to work....it was a moist spring morning and the city buildings were shrouded in mist. The sound of the traffic was deadened by the light rain which fell in soft sheets. Cars passed by with a swish. I was considering how Ba'ba' could manifest Himself in so many ways. The thought that He was dancing before me in so many forms quite captivated my mind. In the style typical of an intellectual I was churning the implications of such an idea over and over in my mind.

Well, you know how the rain washes worms out of their holes? I just happened to notice this rather large fat worm flailing away on the footpath in front of me. He must have been about eight inches long and as thick as my little finger. He was squirming his way around the footpath looking quite exposed and vulnerable. Thinking still of Ba'ba's manifold expressions, I bent down to pick up old wormey and place him out of harms way on the lawn adjacent, when I was hit with an incredible wave of Bliss. The worm seemed to vibrate on my palm with His Cosmic Love in a quite unspeakable manner. No words can really do this experience justice. I felt so vibrated, so overcome with that very special feeling that only He can give. At that time, what had been my intellectual musings became profound realisation. Indeed, He is dancing before us in His Infinite array; speaking to us through the swish of the traffic on the wet road and touching our hearts through the plight of a common garden worm.

That experience I have ever since carried with me in my heart and on several occasions when dealing with some hapless insect, thinking of Him, that same Divine Ecstasy has rushed through every particle of my being.

Bharata

BA'BA' NAM KEVALAM

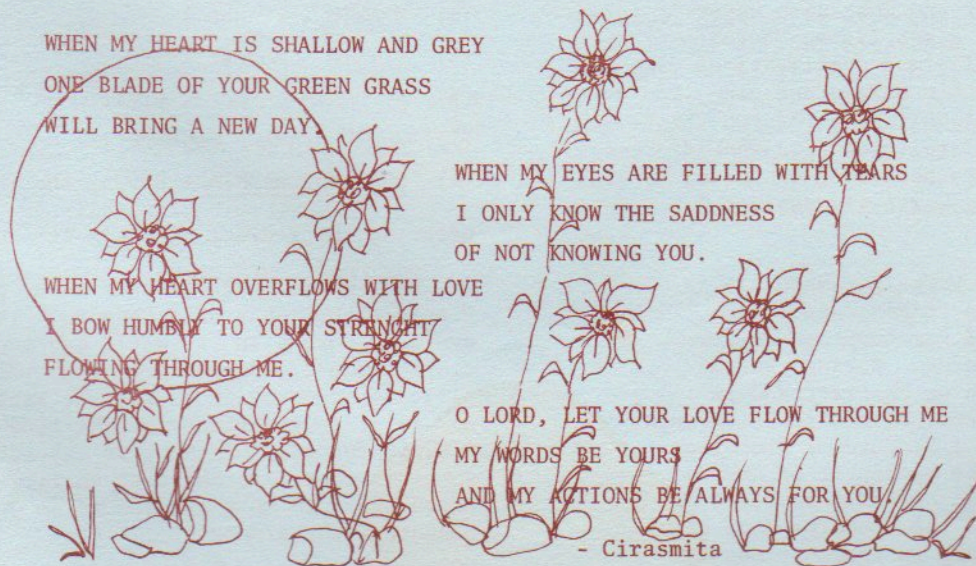
WHEN MY HEART IS SHALLOW AND GREY
ONE BLADE OF YOUR GREEN GRASS
WILL BRING A NEW DAY.

WHEN MY HEART OVERFLOWS WITH LOVE
I BOW HUMBLX TO YOUR STRENGTH
FLOWING THROUGH ME.

WHEN MY EYES ARE FILLED WITH TEARS
I ONLY KNOW THE SADDNESS
OF NOT KNOWING YOU.

O LORD, LET YOUR LOVE FLOW THROUGH ME
MY WORDS BE YOURS
AND MY ACTIONS BE ALWAYS FOR YOU.

- Cirasmita



Sadguru & the Sadhaka

Since the beginning of time, man has had a desire to achieve a goal. For some it has been fame, prestige or wealth etc. and for others just to have a happy family life is all they desire. Whatever the goal may be, big or small it is this constant struggle to reach one's goal that distinguishes man from animals. To the person with an adequately developed mind, he knows that no worldly or finite goal will satisfy this hunger for achieving his goal. (which ultimately is for attaining happiness). Knowing this, he will direct all his energy towards that which is infinite and will give unlimited happiness - ie. Paramapurusa (GOD).

In samskrta, ones chosen ideal or goal is termed as one's Iista. Iista is the personalized aspect of God, best suited to us. The Iistaist (one who follows an Iista) must never compromise the strictness and faith regarding the sanctity of his Iista. He must defend his Iista against any sort of attack and must also never attack anyone else's Iista. "Never attack the religious sentiments of others. Make him understand gradually in a rational way. If you attack others' religion, you should deem it to have been done on Ananda Marga". (Carya Carya II, subject 3, No. 9).

In Ananda Marga Paramapurusa is referred to as "BABA", since BABA means dear and Paramapurusa is certainly dear to us. Because Paramapurusa is such an abstract and impersonal concept, HE manifests through the medium of a Sadguru or preceptor. That is why the preceptor of Ananda Marga is called "BABA" because to HIS devotees HE is the embodiment of Paramapurusa and is the most dearly beloved.

For the sadhaka (spiritual aspirant) there are two types of paths that he can take. The first type is the "Vedic" path, here there is only external worship and prayer. Guru and sadhana have no place here and Liberation or Salvation is not possible.

The second type is the "Tantric" path. Ananda Marga is the path of Tantra. Here internal sadhana and a Sadguru are necessary. Only in Tantra is Mukti (Liberation) or Moksa (Salvation) guaranteed.

For the Iistaist, sadhana and a close relationship with the Guru have to be established. This Guru-disciple relationship is indispensable for Tantra. According to Lord Shiva, there are eight qualities necessary for the disciple, they are:

- (1) SAMARTHA - always ready to carry out the wishes of the Guru, in all circumstances, recognising that HE always acts for our benefit;
- (2) PRAJINA - having requisite knowledge and expression. Whatever the Guru teaches, the disciple must learn and teach others.
- (3) YATI - having control over mind without giving over to one's emotions
- (4) SHANTO - tranquil
- (5) VIVETO - modest
- (6) SUDDHATMA - morally virtuous
- (7) SHRADHAVAMA - reverential
- (8) DHARANAKSHANNIA - having the capacity to preserve the secrecy of one's lessons.

We now see what it takes to be a disciple, but what of a Sadguru? There are many Guru's in the world and many claim to be a Sadguru. For the Iistaist, liberation is what he wants and so it is important that he find a Sadguru for only HE can give liberation. For this there are thirteen qualities which the Guru must possess to be a Sadguru (true preceptor):

- (1) SHANTO - tranquil



In Tantra the Guru will give His disciples several "tests" of which the last one is the hardest and most dangerous. It is in this "test" that He creates such circumstances that the disciple begins to doubt Him - he loses faith in the Guru. Even if you "fail" all of the other "tests", it is this one that really matters. Just before this happens He will give plenty of warning (ie. talks about Iista). If you fail this test you leave Him and the spiritual path. Your downfall will be so great that it will take many lives before the desire to do the "Sadhana of the Great" will arise in you again.

So for the Iistaist, two things are needed - implicit faith and sincerity. These two things will be aroused by will-power and courage. BABA has said "If you want to know ME, do My Mission. I am merged in My Mission." If you doubt HIS Mission, you are verily doubting HIM. One cannot say that he loves HIM but not HIS Mission. Do not allow this doubt to take over you. BABA said that doubt and fear are because of glandular defects, so to cure this (doubt & fear) you will have to practise your asanas, tandava and meditation regularly.

Man has only one purpose for having a human body and that is to reach his original state - Paramapurusa. Establish firmly in your mind that you will not rest until this is achieved. With this in mind, taking refuge in HIM alone, depending on HIM for your everything, the Iistaist cannot but help to progress quickly towards his long and once forgotten cherished goal.

- Narada Muni



- (2) DANTO - possessing control over the functions of the mind.
- (3) KULINA - capable of arousing others Kula-Kundalinii (spiritual force).
- (4) VINITA - modest
- (5) SHADDAVESAVAM - soberly dressed
- (6) SHUDHA CHARI - maintaining right conduct.
- (7) SUPPRA DISTHACHARI - maintaining livelihood
- (8) SUCERDAKSA - learned in the theory and practice of metaphysics.
- (9) SUBUDDHIMAN - intellectually and benevolently inclined.
- (10) ASHRAMI - leading a family life.
- (11) DHYANANISTHA - established in Dhyana (highest form of meditation).
- (12) TANTRA MANTRA VISHARADA - well versed in Tantra and Mantra.
- (13) NIGRANHA ANHGINA - governing and loving His disciples. It is also added that:
 (1) He has no Guru. (2) No period of meditation in his life. (3) Must be married and (4) Not limited to HIS body.

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